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ABSTRACT

This unit for sixth graders focuses on the origins of Chinese civilization, the rise of early Chinese imperial centers, and the breakdown of order by the beginning of the sixth century B.C. Among the topics in the unit are: Early history and geography of India; Buddhism; Early history and geography of China; Confucius; and Culture, politics, economy, and society of the Han period. The lesson plan discusses the uses and significance of the topic; presentation and activities ("Beginning the Topic"; "Developing the Topic"; "Culminating the Topic"). The lesson presents extended and correlated activities, contains a 20-item list of resources for the sample topic, a list of general resources for student and teacher use, and visual and performing arts resources. Appended are essays on Confucian thought and a story about Confucius, "The Emperor and Good Government." (BT)

CALIFORNIA History-Social Science
Course Models

West Meets East: The Early Civilizations of India and China

Grade 6 Model Lesson for Unit IV

Edited by Dr. Michelle Zachlod

2001

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Unit IV

West Meets East: The Early Civilizations of India and China

Suggested Time for the Unit: 8 weeks (40 class periods)

Topics in Unit IV:

- Early history and geography of India
- Buddhism: its rise, spread, and tenets;
Asoka, the philosopher-king
- Early history and geography of China
- Confucius (circa 551-478 B.C.)
and his teachings
- Culture, politics, economy, and society
of the Han period; the "Silk Road" linking
China, India, and Rome

Suggested Time:

- 5 class periods
- 10 class periods
- 5 class periods
- 7 class periods
- 13 class periods

Sample Topic:

The Teachings of Confucius

Suggested Time for the Topic:

7 class periods

Uses and Significance of the Topic

Note: A bibliography with annotations of the works cited in this unit is found in the resources section at the end of the unit.

Teachers should select the most vital topics for the unit and estimate the amount of time necessary to convey the most essential learnings.

This unit is the study of the origins of Chinese civilization, the rise of early Chinese imperial centers, and the breakdown of order by the beginning of the sixth century B.C. In this period of

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internal conflict, Confucius lived and wrote. Students should recognize his struggle to persuade individuals and society to rise above passion and demoralization; recapture order and human dignity by moderate, disciplined, ethical conduct; and accept the burdens of civic responsibility.

Students will be introduced to the basic tenets of Confucianism through ancient folklore and didactic works, will consider the way in which these ideas of relationships and morality apply to family life both in ancient China and today, and will examine how these beliefs and ideas relate to the Confucian view of an orderly society. Background information for this unit is provided in Appendix IV-1, in which the historical and cultural developments surrounding Confucius are surveyed.

Students should be able to sympathize with Confucius's dismay over the troubles and suffering of his times, and the importance of one individual's influence on his people through generation after generation. Following the study of Confucian teachings, students will turn to the great Han dynasty (206 B.C.-A.D. 220), during which Confucianism was adopted as official state policy. This was the time of the great achievements of the early Chinese empire: the use of silk and paper, the artistic and literary profusion of the period, and the development of a great commercial network that extended through China, Malaya, India, and the Mediterranean to Rome.

In studying Confucianism itself, students should explore questions that are valuable in studying some of the other great world religions and ethical systems as well. What demands did they place on the individual? On men, women, and children in the family and in public life? What was thought to bring out the best in people? What were people's duties to each other, toward authority, and toward the community or state as a whole? More particularly, how did Confucianism strengthen the social structure during the Han dynasty in China, and how was it to affect Chinese society down to the present?

In this topic, students study how Confucius taught his pupils the need for obedience and rules for living in a well-ordered society. After his death, his followers compiled his moral doctrine and beliefs in *The Analects*. During the Han dynasty, Confucius was revered almost as a divine being. The sample topic below focuses on Confucius's ideas about family relationships; these beliefs became an inseparable part of the society and the ethical behavior of the dynasty and its people.



Beginning the Topic

In descriptions of China's physical geography that explain how it isolated China from the rest of the world and divided the people into distinct regions, a quick-to-make, three-dimensional representation may be helpful. After examining and discussing the landforms' features on a map of China, showing how regions within the country are separated and surrounded by mountain ranges, deserts, lakes, rivers, and oceans, students create a living tableau of China's geographical features. Some students form the Himalayas by locking arms and standing to the southwest of a student who represents central China. Others become the South China Sea and the Gobi Desert. Paper streamers representing rivers can be strung across the land area, while other students seat themselves at the sites of major lakes. Students may place themselves at different levels to represent the extremes in elevations in the landforms of China. Remaining students group themselves in the middle so that they are surrounded by their classmates, who form geographical boundaries. Students note the encircling barriers and reflect on the resulting sense of isolation that China experiences. What effects might such features have on the people living in China?

Students transfer learnings from this activity by individually completing an outline map of China, using colored pencils and devising a legend. The maps should be evaluated for accuracy, clarity, and neatness. This activity helps students relate two-dimensional maps to three-dimensional geographical features.

As students progress through the study of China, they should see how topographical factors, such as the size and the dominant land features of a country, can have a significant influence on the spread of ideas.

West Meets East: The Early Civilizations of India and China

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The teacher prepares a set of transparencies for the class showing outline maps of China. Groups of students are responsible for drawing the boundaries of one dynasty: the Shang, the Zhou, the Qin, and the Han. They share their work by showing their maps and reporting how, when, and why each successive addition took place. They can then examine possible geographical reasons why it took several hundred years for Confucian ideas to diffuse throughout the region. Students may wish to investigate what kind of activities a person with the career of cartographer would engage in.

Discuss with students the fact that many fables and folktales teach people lessons about moral issues and human conduct. In Aesop's "The Ant and the Grasshopper," for example, children learn the value of industry and timeliness, and Chinese folktales as well often present a model of behavior. Teachers can read aloud to students an ancient Chinese folktale that reflects Confucian values. *The Weaving of a Dream* by Marilee Heyer tells the story of an aging mother who wants nothing more than to be able to enjoy a silk tapestry she has just completed weaving. The youngest of her three sons endures unnatural trials in his efforts to bring the tapestry back to his dying mother. Students can be asked which values are reflected in the story. Quotes from *The Analects* (Book II: 5, 7, 8, 20), translated by Arthur Waley, and Mencius's writings (IV A, 19, quoted in *Sources of Chinese Tradition*, page 112), can be discussed as they relate to this story.

Students can consider how these values compare with those of families in our country today. Useful primary source excerpts in Lesson 6, "Living Together: Gender and Generations in Han China," in *Ancient China: The Geography, History, and Culture of Early Imperial China*, support this study. After reading these excerpts, students relate the ideas presented to today's life and times. How do these beliefs compare or contrast with those of U.S. culture?

In conjunction with these activities, students may view the first three slides from the Stanford Program on International and Cross-Cultural Education (SPICE) unit *All in the Family*. The slides are taken from *Er-Shi-Xiao* (Twenty-four stories of filial piety). Folktales of familial piety accompany the unit. *Demi's Reflective Fables* is another resource worth consideration.

B

Developing the Topic

1. The teacher explains that Confucius taught that there are five relationships between people that are necessary for a good society. A handout or transparency reproduced from the chart on this page is shared with students to help explain these facets of Confucian belief.
 - ¥ A child is to be good to parents, because one becomes a good person by first being a good child.
 - ¥ In the other relationships, except those between friends, one person has a higher position than the other. Confucius taught that these relationships resemble that of parent and child.
 - ¥ Confucius believed that because friends are equals, they ought to show respect to each other and should be worthy of each other's respect.
2. Students read about the structure of the traditional Chinese family (see Dorothy Hoobler and Thomas Hoobler's *China*, pages 32-33 and 89; and Daniel Chu's *China*, pages 79-87). They then review Confucius's points about the family from *The Analects*. They can compare the family as Confucius viewed it to the Chinese family of today (Hoobler, pages 34-36).

3. Students are placed in groups of five for a brief activity. Each group will receive five cards with "mother," "father," "daughter," "son," or "daughter-in-law" written on the cards. The cards are placed face down, and each student selects a card; the card designates his or her role in the family. One at a time, students are interviewed by the others in the groups; interviewers do not assume their familial roles when they are asking questions. Questions are asked about the expectations, duties, advantages, and disadvantages of each position in the family. Students may want to avoid revealing their roles ahead of time to see whether others in their groups can guess which roles they are representing.
4. Groups prepare a visual representation of the hierarchy of the Confucian family. Students can create drawings, charts, cluster diagrams, or any other graphic modes they choose. Their work should show the range of authority in the family from the most powerful to the least.
5. For homework, students write letters from a twentieth-century perspective to children who lived during the time of the Han dynasty. They express their thoughts about Confucius's ideas of familial relationships and their value in today's world. The next day, students exchange completed letters and, for homework that night, write appropriate responses, pretending they are children of the Han dynasty.

Confucian teachings regarding parent-child relationships may be compared with those of other religions and thinkers. Below are sample quotations, to which others may be added, if desired.

Y Confucianism:

"A young man's duty is to behave well to his parents at home and to his elders abroad. . . ."

Analects, Book I: 6

"The Master said, 'Filial sons' nowadays are people who see to it that their parents get enough to eat. But even dogs and horses are cared for to that extent. If there is no feeling of respect, wherein lies the difference?'"

Analects, Book II: 7
(Arthur Waley's translation)

Y Buddhism:

"A child should honor his parents and do for them all that he is supposed to do. He should serve them, help them at their labor, cherish the family lineage, protect the family property, and hold memorial services after they have passed away.

"The parents should do five things for their children: avoid doing evil, set an example of good deeds, give them an education, arrange for their marriage, and let them inherit the family wealth at a proper time. If the parents and child follow these rules the family will always live in peace."

(The Teaching of Buddha. Tokyo: Bukkyo Dendo Kyokai [Buddhist Promoting Foundation], 1984.)

Y Ancient Egyptians:

"Serve your father and mother that you may go and prosper."

Onchsheshonqy

"Do nothing whatsoever that will cause her, thy mother, to suffer. . . ."

Ani

(The Wisdom of the Ancient Egyptians
by William MacQuitty,
New York: New Directions Publishing
Corporation, pages 51 and 68.)

Y Islam:

"And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) 'Ough' nor chide them, and

Speak to them a generous word.

"And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little."

(*The Holy Qur'an* [Koran], Surah XVIII: 23-24, translated by M. H. Shakir. Flushing, N.Y.: Tahrike Tarsile Qur'an, Inc., 1990.)

Y Judaism:

"Honor your father and your mother, that you may long endure on the land which the Lord your God is giving you."

Exodus 20:12

"Train a lad in the way he ought to go;
He will not swerve from it even in old age."

Proverbs 22:6

(*Tanakh: The Holy Scriptures*. Philadelphia: Jewish Publication Society, 1985.)

Y Christianity:

"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother,' which is the first commandment with promise: 'that it may be well with you and you may live long on the earth.' And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord."

Ephesians 6:4

(Holy Bible, The New King James Version. Nashville: Thomas Nelson Publishers, 1984.)

"... For you know that we dealt with each of you as a father deals with his own children, encouraging, comforting, and urging you to live lives worthy of God, who called you into his kingdom and glory."

1 Thessalonians 2:11, 12

(Holy Bible, New International Version, International Bible Society. Grand Rapids, Mich.: Zondervan Publishing Company, 1984.)

The teacher leads a discussion of the similarities and general backgrounds of these excerpts. How does each of these teachings relate to what generally is called "The Golden Rule"? What are some life situations that show the meaning of the quotations? For example, how do children sometimes say "ugh" to their parents through their attitudes or behavior? How do parents "provoke their children to wrath"? These discussions are intended to prepare students for a homework assignment, described below.

Each student selects *one* of the quotations and writes a story for her or his selection, depicting a situation from daily life that exemplifies the selected saying. These short stories may be edited, refined, and illustrated by students and bound together as books to be displayed on a library table. Copies may be made so that each student has a complete collection. Work may be placed in students' writing portfolios as examples of stories.

If preferred, stories may be left unbound and displayed on bulletin boards during a school's open house or parents' night. Students may also act out or draw and explain stories instead of writing them as essays.

Pamela Odijk, in her book *The Chinese*, briefly discusses roles, dress, and practices of women in ancient China (pages 18-22). How do the lives of women in the Confucian era compare or contrast with those of women of other civilizations studied thus far? How did a Chinese woman's dowry (Odijk, page 25) compare with that of, say, a Grecian woman? Are dowries used in any cultures of today? This discussion may be incorporated earlier in the unit when studying familial relationships in Confucian society.

Some scholars have noted that during the Confucian era, educational opportunities were opened to the general public; however, women were not included. While a few Chinese women, and other Asian women as well, were provided an education by indulgent masters, others could obtain an education only by disguising themselves as men.



Culminating the Topic

Students may transfer what they know about relationships within the family to relationships between rulers and their subjects, or between governments and citizens. Teachers can review with students the "five relationships" of Confucius, then write on the chalkboard the statement, "The relationship between the emperor and his people is like the relationship between a father and his son." Each student thinks of its possible meaning, and the teacher calls for thoughts to be shared and recorded.

With students organized in groups, each group is assigned a passage or saying from *The Analects*. Each group is asked to discuss and explain the meaning of its saying and to describe one situation in which the government, the ruler, and/or the people would act in accordance with the teaching. Below are listed sample quotations, though teachers may use others from *The Analects*. Each group can report during a debriefing session.

- Y "(A gentleman) does not grieve that people do not recognize his merits; he grieves at his own incapacities." (XIV: 32)
- Y "The essence of the gentleman is like the wind. The essence of small people (commoners) is that of grass. And when a wind passes over the grass, it cannot choose but bend." (XII: 19)
- Y "If the ruler is upright, all will go well even though he does not give orders. But if he himself is not upright, even though he gives orders, they will not be obeyed." (XIII: 6)
- Y To a high official: "Get as much as possible done first by your subordinates (those who work for you). Pardon small offences. Promote men of superior capacity." (XIII: 2)
- Y "He who holds no rank in a State does not discuss its policies." (VIII: 14)
- Y "Ruling is straightening. If you lead along a straight way, who will dare go by a crooked one?" (XII: 17)
- Y "Once a man has contrived to put himself aright, he will find no difficulty at all in filling any government post. But if he cannot put himself aright, how can he hope to succeed in putting others right?" (XIII: 13)
- Y "Do not try to hurry things. Ignore minor considerations. If you hurry things, your personality will not come into play. If you let yourself be distracted by minor considerations, nothing important will ever get finished." (XIII: 17)

For homework, students read Appendix IV-2 to this unit, "The Emperor and Good Government" (page 153). They prepare for the next day's discussion in class by writing what they believe that Confucius meant by the statements, "Bad government is worse than a fierce tiger," and "The grass must bend in the direction the wind blows." Also, what did Confucius mean when he said that a good husband, brother, and father could not fail to be a good citizen and that a good ruler would rule good subjects? These could be explained in the form of examples.

The next day, students meet in groups for a few minutes to share their ideas. These discussions are monitored by the teacher, who calls for a limited sharing time when the students come together as one group.

A brief lecture and whole-class discussion may follow, centered on selected questions, as preparation for a writing activity. Teachers may choose from the following:

- Y Confucius's teachings touched on the idea of the "ebb and flow" of civilizations. Periods of prosperity, poverty, suffering, and civil upheavals were part of the inevitable workings of life. Prosperity in China was one sign that the emperor was following the Will of Heaven, the Chinese people believed, since heaven would not bless the rule of a bad ruler. If the emperor did not follow the Will of Heaven, Confucius taught, a new powerful family would rise up to offer strong leadership. The people were to overthrow the weak emperor and support the strong leader. The Will of Heaven would bless the rule of the new emperor, whose descendants would likewise serve as emperors. How does this perspective vary from the way the United States regards its leaders or changes them? Consider terms of office, political parties, voting, and majority rule.

- Y Contrast the Confucian idea of government with that of the United States. How and why are the two ideas different?
- Y Read the first paragraph of the U.S. Constitution and the second paragraph of the Declaration of Independence ("We hold these truths . . ."). What would Confucius have thought about these ideas?

After the class discusses these questions, students are given a few moments to choose one of the questions on which to write. They then write a response no longer than a page in length. These are turned in for reading by the teacher. To facilitate examination of the Constitution and the Declaration of Independence, teachers may want to have excerpts put on transparencies or written on the chalkboard, ready to be consulted at the appropriate time.

Geographical location can have much to do with power or the perception of power within a nation. The Chinese called their country the "country at the center" or "the middle country." As they viewed the world, China was central and other nations received enlightenment from it. How might such a concept influence a country's educational system or its people's ways of receiving ideas from other countries? Does this mean that patriotism is bad? What changing attitudes about the world are suggested by the fact that students are expected to study ancient world history in the sixth grade? As students progress through the year, the teachers may have them examine and diagram the "world views" of the other civilizations studied.

Below are suggested questions from which teachers may choose for extended discussion, writing, homework, journal entries, or small-group deliberation.

- Y In our system of justice, people who break the law must go before a court and if found guilty usually pay a fine or spend time in jail. What would Confucius have thought about this?
- Y The President can appoint his friends and supporters to the highest offices in our government. How would Confucius have reacted to this?
- Y People in the lower levels of government must take a civil service examination and score well on it to be appointed to a position. Would Confucius have agreed or disagreed with that system? Support your answer with facts.
- Y The government is responsible for protecting the lives and property of citizens. Suppose a neighbor calls the police to report neighborhood children throwing rocks at nearby houses; the police investigate and apprehend the offenders. What would Confucius believe about the children, their families, and the government's intervention? Support what you say with one or more of Confucius's teachings.
- Y What school subjects are required in schools today? What courses are electives? Would Confucius have liked this educational program? Why or why not?

These culminating studies conclude with a homework assignment that consists of a discussion among students and their families' members or guardians. What do students and their families' members think about Confucius's ideas regarding relationships or government? Are they the same as contemporary ideas? How or how not? (It should be pointed out to students beforehand that they are expected to be "experts" when sharing what has been learned during the unit and that they will need to master learnings as accurately and completely as possible.) Points from the ensuing home discussions may be voluntarily shared in class the next day. This assignment should not be given in the form of a questionnaire or mandatory report; such a practice is in conflict with state law. (See "Personal Beliefs," page 9, in *Moral and Civic Education and Teaching About Religion*.)

Extended and Correlated Activities

Students can examine aspects of contemporary society and try to determine a set of principles that should govern or guide families if a well-ordered society is to be maintained. How could all families be made to follow these principles? Would it matter whether a society was free and self-governing or autocratic? How do improvements come about in a self-governing society, and how does this make civic participation essential for the preservation of freedom?

Students can compare Confucian ideas with the Eightfold Path of Buddhists for similarities and differences. It is interesting to note that Confucianism teaches harmony and balance and that Buddhism promotes the virtues of the Middle Way.

To understand that history often follows similar patterns, albeit in different locations, students can compare conditions during the period in which Confucius lived to those during the time of the judges, recorded in the Hebrew Bible. Confucius's reaction to his times is similar to that of the prophets in theirs. Students can draw parallels between causality of change and reform, then and now.

Because of the emphasis Confucian tradition places on one's ancestry, the keeping of genealogical records and biographies of a family's members through the generations is an overwhelming responsibility for the eldest Chinese son. These records reside in the native village of the family. Even today when a Chinese-American son is born, parents often will forward his data to relatives in China for entry into the family's records. Students can choose to research their own genealogy, the genealogy of a person in the local community, or that of a historical figure. Examples of Chinese genealogical structures may be examined (see Blunden and Elvin, *Cultural Atlas of China*, page 21). Guest speakers may be invited to class to explain how Chinese ancestry is traced. It is probable that many students have made family trees, but the emphasis this time should be on the different ways in which subsequent generations have shown respect for their elders.

Students conduct taped interviews of three people, preferably in three different generations of the same family, about respect toward their parents and elders. Their focal question might be, "What did respect mean to you when you were my age?" They should transcribe the tapes and write descriptions of the interviews. This material becomes the basis for a paper on the demonstration of respect within a family and between the generations. Students compare their relationships with their parents, grandparents, or other individuals of older generations to those of a traditional Chinese youth. Students who are particularly interested in genealogical records may want to investigate what course of study would be necessary for a career as a genealogist.

The teacher prepares a list of 25 to 35 Chinese inventions, developments, and contributions to world culture up to A.D. 500. The list should include such events as the making of silk, astronomical instruments, the compass, bronze, iron tools, and porcelain. Events are written on 3 x 5-inch cards that are numbered to correspond with the total enrollment of the class. Have each student select a card, research the topic, and

prepare a one-minute oral presentation to deliver to the class. Necessary information may be found in such resources as Robert Temple's *The Genius of China: 3,000 Years of Science, Discovery, and Invention*; George Beshore's *Science in Ancient China*; Pamela Odijk's *The Chinese*; and Penelope Hughes-Stanton's *See Inside an Ancient Chinese Town*. Encyclopedias, other works cited in the resources section of this unit, and library references can be sources of additional information. Students who are limited in English proficiency may choose to present their talks in English, their primary language, or both. Presentations are given over several periods, a few each day, with listeners taking notes.

A principal aim of this assignment is the development of students' presentation skills. Students should be prepared and coached regarding organization, poise, posture, diction, voice projection, eye contact with the audience, and the use of visual aids. The importance of being a good audience should be stressed. Students also should be coached in improving their note-taking skills. Students' notebooks are checked frequently by the teacher to assess progress and determine areas for general commendation or guidance. Notes by students should show improvement over time. When all presentations have been made, students receive final grades on their individual talks, improvement in their note-taking skills, and their conduct as members of an audience.

To ensure an attentive audience for the reports, the teacher allows students one minute after each report to write down a question for the presenter regarding some aspect of the report that aroused curiosity or was lacking in information. The teacher asks one or more class members to ask their questions after the one-minute writing time. In this way, every student makes a presentation, answers at least one question, and asks a question of a classmate.

Students use the interlocking circles of a Venn diagram to illustrate the differences and similarities noted when comparing Confucius with Socrates. These men had similar messages and teaching styles but different personalities, and they worked within very different societies.

Students will want to participate vicariously in some of history's most adventurous times. The experiences faced by travelers along the Silk Road are tales waiting to be related. Pictures of the natural environment and the people along the route can involve students in moments of absorbing speculation, leading to stories of their own invention. They can be written in the first person as an eyewitness or in the third person as an objective storyteller. Prewriting and revision can be done collaboratively. Their finished stories are assembled as a collection and tell of traders whose caravans traveled through mountainous deserts, who encountered people whose habits and customs differed greatly from their own, and who benefited from the exchange of not only goods but also ideas and technology. Sources that are particularly useful are Irene Frank and David Brownstone's *The Silk Road: A History* and the National Geographic Society's *Journey into China*. This activity may be used as a task of writing or performance for purposes of assessment.

Pages C11-C13, *Music of the Orient*, in *THE SPECTRUM OF MUSIC* series (grade eight) contain an introduction to the music of ancient China and India. Record 1 of the *Music of the Orient* recordings contains a song played on instruments of old China, "Picking Tea Leaves and Chasing Butterflies." Do listeners find the sounds familiar or unusual? Contrast the Chinese categorization of musical instruments with other classifications referred to in Unit I. Pictures of such instruments as the sheng, the ch'in (qin), and the er-hu may be found on pages 78, 205, 220, and 272 of *Musical Instruments of the World*; a sheng, san

tian, and ch'in are pictured on pages 17, 37, and 38 of Neil Ardley's *Music*.

Because ancient Chinese and Greek philosophies regarding music are markedly similar, they may be compared. Plato stated that musical training is a more potent instrument of moral training than any other because rhythm and harmony find their way into the innermost places of the soul. Many years before him, Confucius advanced similar ideas. "Music shapes the soul and character," said one musicologist in summarizing Confucius's attitude. "Good music guarantees a well-ordered community, whereas bad music brings the State into danger; national control of music and obligatory education would be essential." Confucius's disciple Mencius was consistent with his mentor's teaching when he stated, "By hearing the music of a prince (i.e., both the music he performs personally and the music in his service), we know the character of his virtue. . . . If the king's love of music were very great, the kingdom of T'se would approach a state of good government."¹

After students have heard excerpts illustrating differences between the music of ancient China and that of today, they may consider certain connections. Is it possible in a free society for music to be controlled by the government? Why or why not? How does music shape our views of life? How might a strong preference for a certain kind of music indicate a person's character or state of mind?

The earliest history of China comes from burial artworks. Ceramic works and bronze vessels exhibit extraordinary technical skill. Art forms also include works in porcelain, jade, and lacquer. Painters sometimes wrote poems on their paintings in beautiful handwriting called calligraphy. Writing poetry for language arts studies and doing calligraphy or brush painting in visual arts studies may be correlated to this study of China.

Chinese landscape painting reflects a love and respect for nature. Beginning in the Han dynasty, people were drawn very small in paintings because they were considered only a small part of nature, a viewpoint similar to those of many native American cultures as well. Rivers were painted wide, mountains high, and clouds and mist provided atmospheric effects. Paintings of this period were done on horizontal and vertical scrolls. Although the paintings have not survived the ages, we know about them through written reports and because Chinese artists copied the works of earlier artists to gain the knowledge and skills needed to continue in the tradition.

By examining Chinese landscape painting, students not only get a sense of the values of the time and culture but also a sense of the physical geography of parts of China. Students can compare the paintings of tall jagged mountains with photographs of the Li River area to discover that the mountains depicted in the paintings do look like the actual mountains. They can use a map of China to locate the probable river and mountain ranges depicted in the paintings.

To ignore the impact of Confucian thinking on Asian arts would be to dismiss one of its most important principles. The arts were considered by Confucius to be an instrument of moral education. The same rules of living that applied to society applied to its art—those of moderation, harmony, balance, and subtlety. An understated and melodious quality in Asian poetry, painting, sculpture, and music is in some way attributable to Confucian thought.

Resources for the Sample Topic

The following resources represent only a few of the many possible materials and sources that are available. Double asterisks (**) indicate books that are essential for full development of the unit; single asterisks (*) indicate works that are deemed important for successful coverage of the unit. For further selections, teachers should consult other bibliographies such as *Literature for History-Social Science, Kindergarten Through Grade Eight* (California Department of Education, 1991).

- ***All in the Family*. Stanford, Calif.: Stanford Program on International and Cross-Cultural Education (SPICE), 1980. Using slides and stories in this instructional kit, students investigate the ideals of family life and relationships in traditional and modern China. Another essential kit for this unit is *The Silk Road*. Both are obtainable from SPICE, Littlefield Center, Room 14, 300 Lasuen Street, Stanford University, Stanford, CA 94305-5013, telephone: (415)-723-1114.
- ***The Analects of Confucius*. Translated and annotated by Arthur Waley. New York: Vintage Books (Random House), 1989. This English-language version of the classic *Lun yǔ* is issued in a convenient paperback edition. Waley's introduction is informative, and the language is clear and graceful. From time to time, good English translations of *The Chung Yung* (Unwobbling pivot), *The Ta S'eu* (Great digest), and *The Odes* are available from various publishers. Teachers may consult R. R. Bowker's *Books in Print* for the most current editions.
- Chu, Daniel. *China*. SCHOLASTIC'S WORLD CULTURES series. New York: Scholastic, 1973. Selected chapters in this student textbook are useful in the study of ancient China.
- Confucianism*. WORLD'S GREAT RELIGIONS series. Alexandria, Va.: Time, Inc., n.d. This is one of a series of sound filmstrips in which photographs from the files of *Time* magazine are used to illustrate aspects of Confucianism; see also *Taoism*, *Hinduism*, and *Buddhism* in the same series. Filmstrips in this series are available from social studies supply houses.
- Confucius. *The Wisdom of Confucius*. Albuquerque, N. Mex.: American Classical College Press, 1982. This is a handy compendium of sayings by the great Chinese philosopher and teacher.
- Contemporary Family Life in Rural China*. Stanford, Calif.: Stanford Program on International and Cross-Cultural Education (SPICE), 1982. With 66 accompanying slides, this instructional kit gives students a look at family life today in a rural village in southern China. Available from SPICE, Littlefield Center, Room 14, 300 Lasuen Street, Stanford University, Stanford, CA 94305-5013, telephone: (415) 723-1114.
- *Demi. *Demi's Reflective Fables*. New York: Grossett and Dunlap (Putnam), 1988. This colorful collection of fables from China, including "Two Peacocks," is useful when initiating the sample topic. The unusual "mirror" format points up the self-examination that should accompany the enjoyment of fables.
- *Doncaster, Islay. *Traditional China*. GREENHAVEN WORLD HISTORY PROGRAM. London: George Harrap, Publisher, 1980. This students' resource provides a general historic and cultural survey of China; with several excellent primary sources cited at the end. It is available through social studies supply houses.
- Fitzgerald, Charles P. *The Chinese View of Their Place in the World*. New York: Oxford University Press, 1969. Fitzgerald traces historical factors that influenced the national outlook of China. The essay follows the changes in this world view through time to the Communist era.
- Four World Views*. Learner-Verified Edition II. Prepared by the social science staff of the Educational Research Council of America. Needham Heights, Mass.: Allyn and Bacon (Simon and Schuster), 1975. Though currently out of print, some school districts may have copies of this textbook in storage. One of the HUMAN ADVENTURE series, the book is noteworthy for its

treatment of Buddha and Confucius and its explanation of how ideas are transmitted over generations. The narrative and illustrations are well within the intellectual grasp of most sixth graders.

- **Heyer, Marilee. *The Weaving of a Dream*. New York: Viking Penguin, 1986. Based on an ancient Chinese legend, this dramatic tale exemplifies Confucian values. It is the story of the intense love and respect of a youngest son for his aging mother.
- *Holzman, Donald. "Saintly Sons and Daughters: Ancient China's Enduring Cult of Filial Piety," in *Global Studies: China*. Guilford, Conn.: Dushkin Publishing Group, 1984. This article contains a wealth of information about the traditional sources and folklore related to filial piety. Order from The Center for Teaching About China, 2025 Eye Street, NW, Suite 715, Washington, DC 20006.
- **Hoobler, Dorothy, and Thomas Hoobler. *China*. New York: Globe Book Company, 1987. Although written for high school students, this is an easily read resource for teachers or students. An excellent chapter on the geography of China and two chapters on China's ancient history and traditions are relevant to this unit. Each chapter refers readers to a primary source.
- MacInnis, Donald, Sr., and Mary Lou Martin. *Values and Religion in China Today*. Maryknoll, N.Y.: Orbis Books, 1984. Thirteen lessons on attitudes toward life and death, family, work, the status of women, and other topics make up this book. Though not recommended here for extensive use, the book is helpful for teachers in making comparisons between then and now.
- Moral and Civic Education and Teaching About Religion* (Revised edition). Sacramento: California Department of Education, 1991. This handbook outlines the legal rights and responsibilities of school personnel and students in the areas of moral and civic education and teaching about religion. The book was adopted by the California State Board of Education in June, 1988.
- *Ropp, Paul S. *Heritage of China*. Berkeley: University of California Press, 1990. This book is a collection of essays by highly respected scholars in sinology. The most relevant for this unit are "Early Civilization in China: Reflections on How It Became Chinese" by David N. Keightley, "The Confucian Tradition in Chinese History" by Tu Wei-ming, "Women, Marriage and the Family in Chinese History" by Patricia Ebrey, and "The Evolution of Government in China" by Jack L. Dull. The collection is recommended for teachers' use.
- *Rowland-Entwhistle, Tehadore. *Confucius and Ancient China*. New York: Franklin Watts, 1987. The story and life of Confucius introduces students to the land of ancient China and its development from a collection of tribes to a unified state under the first emperor.
- Schaefer, Edward H., and others. *Ancient China*. Alexandria, Va.: Time-Life Books, 1967. This study of ancient China includes ample, full-color, primary-source art selections. A cultural study of traditional China, it is a useful resource for both teachers and students.
- *Smith, Huston. *The Religions of Man*. New York: Harper and Row, 1986. An easily understood survey of religions, this teachers' resource includes chapters on Hinduism, Confucianism, Taoism, and Buddhism.
- **Sources of Chinese Tradition*. Edited by William Theodore DeBary, Wing-tsit Chan, and Burton Watson. New York: Columbia University Press, 1960. Useful as a teachers' resource, this volume is a collection of primary source materials with introductory text. It contains selections from the Confucians, the Taoists, and the Legalists.

General Resources for Students' and Teachers' Use

Mollet, David, and Joyce Mollet. *Ancient Civilizations: A Resource Packet*. Christchurch, New Zealand: Waldorf Education Resources, 1992. This resource packet contains ready-to-use, unbound printed material that is varied, simple, and appealing to students. The units are specifically coordinated with the *Framework*. The interactive strategies suggested are suitable for independent, small-group, and whole-class assignments. For a descriptive brochure and price information, contact Waldorf Education Resources, 21150 Hawthorne, #106-220, Torrance, CA 90503.

China

Ancient China: The Geography, History, and Culture of Early Imperial China. Edited by Matthew T. Downey. Berkeley: Consortium for History in the Schools and the Clio Project, Graduate School of Education, University of California, 1990. This is an excellent collection of lessons and materials for teaching about ancient China. For information call the Clio Project, Matthew T. Downey, University of California, Berkeley, telephone: (415) 642-5031.

*Beshore, George. *Science in Ancient China*. New York: Franklin Watts, 1988. A resource for students, this book presents a remarkable survey of the achievements of the ancient Chinese in science, mathematics, medicine, astronomy, and technology. It is especially useful when students are engaged in research for class projects.

Blunden, Caroline, and Mark Elvin. *Cultural Atlas of China*. New York: Facts on File, 1983. Students enjoy the pictures, and teachers find the text extremely useful in this illustrated compendium. There are substantial sections on land, its use, history, society, and culture.

Bodde, Derk. *China's Gifts to the West*. Washington, D.C.: American Council on Education, 1942. Written in an interesting style, this teachers' resource provides information on important Chinese discoveries and inventions. It dispels the notion that the West did "it" first or best. The book is out of print and is best sought through libraries.

Capon, Edmund, and William MacQuitty. *Princes of Jade*. New York: E. P. Dutton, 1973. The authors use the lives of Prince Liu Sheng and his consort for this fascinating and well-illustrated report of China during the Han dynasty.

China: A Teaching Workbook. Edited by Roberta Martin. New York: East Asian Institute, Columbia University, 1983. In notebook form, this teachers' source-book provides an extensive collection of resources, background material, and students' readings. Available from the East Asian Institute, Columbia University, 420 West 118th Street, New York, NY 10027.

Ching, Frank. *Ancestors: 900 Years in the Life of a Chinese Family*. New York: William Morrow, 1988. Written by a Chinese-American journalist, this book tells the story of the author's quest to find the grave of an ancestor who was a poet and high-level official during the Song dynasty. It also includes biographies of many other ancestors, demonstrating how Confucian ideals about family are seen in practice. Because family records were maintained despite discouragement by the ruling Communist government, Ching was successful in his search. Excerpts from this work can be read aloud to students as examples of filial piety, and, because one ancestor was declared a god, it also provides material that is useful in explaining ancestor worship.

Civilizations of Asia. Milwaukee: Raintree Publishers, 1989. One of Raintree's *HISTORY OF THE WORLD* series, this book is also available in a Spanish-language edition. The format and illustrations appeal to some students. Pages 36-47 deal with the Maurya Empire, Asoka, and

subsequent periods and peoples of ancient times. The book is useful for Chinese studies as well.

- Cotterell, Arthur. *China: A Cultural History*. New York: New American Library, 1988. This paperback presents a concise, illustrated history of Chinese thought and traditions. It is useful as a teachers' resource.
- **Demi.** *A Chinese Zoo*. San Diego: Harcourt Brace Jovanovich, 1987. Beautifully illustrated with a delicate Chinese fan motif, this children's collection matches ancient Chinese fables with proverbs to teach the important lessons of Chinese ethical behavior. The fable "The Pandas in Heaven and Hell" reinforces the Confucian ideal of sharing. Other stories teach lessons of moderation, caution, and friendship. See also *Demi's Reflective Fables* (Grossett and Dunlap, 1988).
- *Demystifying the Chinese Language.** Stanford, Calif.: Program on International and Cross-Cultural Education (SPICE), n.d. This instructional kit was prepared to give students a taste of the Chinese language. It is available from SPICE, Littlefield Center, Room 14, 300 Lasuen Street, Stanford University, Stanford, CA 94305-5013, telephone: (415) 723-1114.
- Ebrey, Patricia Buckley. *Chinese Civilization and Society: A Sourcebook*. New York: Free Press (Macmillan), 1981. This is an excellent collection of source materials on China from traditional to modern times. Available from the Center for Teaching About China, 2025 Eye Street, NW, Suite 715, Washington, DC 20006.
- Fisher, Leonard Everett. *The Great Wall of China*. New York: Macmillan, 1986. This book graphically portrays the political and social climate during the epic construction of the Great Wall.
- **Frank, Irene, and David Brownstone.** *The Silk Road: A History*. New York: Facts on File, 1986. A chronicle of travels on and stories about the Silk Road, this is an invaluable resource for journals and projects related to this early trade and travel route.
- Goff, Denise. *Early China*. New York: Franklin Watts, 1986. Chinese geography, the origins of the people, early agriculture, the development of writing, the significance of religion, and technological advances are described in this volume.
- Gross, Susan Hill, and Majorie Wall Bingham. *Women in Traditional China*. Saint Louis Park, Minn.: Glenhurst Publications, 1980. With a great deal of emphasis on the traditional role of women in the Chinese family, this high school supplementary textbook contains many primary source excerpts.
- HEART OF THE DRAGON series.** A.S.H. Films, 1984. Many useful clips for showing traditional Chinese values can be excerpted from this 12-part PBS series. Especially useful are the tapes "Caring," "Believing," "Marrying," and "Meditating." This material is available on videotape from social studies supply houses.
- Heinz, Elgin A. "Basic Social Studies and Language Arts Skills, Using Chinese Literature in Translation." *Focus on Asian Studies*, 2 (winter, 1983), 18-23. The author has opened the door to the world of Asian literature as a teaching tool for social studies, asserting that literature and history are inseparable in the study of Chinese culture. Suggestions are given for the incorporation of a variety of sources from Lao Tzu to Judge Dee. Other articles on Asian literature can be found in the same issue.
- *Hughes-Stanton, Penelope.** See *Inside an Ancient Chinese Town* (Revised edition). New York: Warwick Press, 1986. Photographs, reproductions of paintings, drawings, maps, and layouts of buildings combine in this book to portray life as it was in ancient China.
- **Journey into China.** Edited by Kenneth C. Danforth. Washington, D.C.: National Geographic Society, 1982. A magnificent resource for pictures of Chinese antiquity as well as of life in China today, this book has chapters on the Great Wall, the Yellow River valley, the Silk Road,

and the Yangtze River.

*Lattimore, Deborah Nourse. *The Dragon's Robe*. New York: Harper and Row, 1989. The significance of the dragon in Chinese folklore is central to this story of a poor weaver's noble spirit. Lattimore's illustrations enhance the tale through her use of authentic Chinese symbols and artistic styles.

Loewe, Michael. *Everyday Life in Early Imperial China*. New York: Dorset Press, 1968. Useful as a teachers' resource, this book details life during the Han dynasty.

*Lord, Bette Bao. *Spring Moon*. New York: Avon, 1982. This paperback novel depicts five generations in China and reflects the role of women in the culture. It is lengthy and focuses on more recent historical periods. Some values depicted reflect ancient culture, however. Teachers may want to read excerpts aloud.

Louie, Ai-Ling. *Yeh-Shen: A Cinderella Story from China*. New York: Philomel Books, 1982. Beautifully illustrated by Ed Young, this story gives students a chance to examine oral traditions and the passing of folktales down through generations. Students may also look at Cinderella stories around the world, even among culturally distinct societies, and question why the similarities exist.

Mieder, Wolfgang. *The Prentice-Hall Encyclopedia of World Proverbs: A Treasury of Wit and Wisdom Through the Ages*. Englewood Cliffs, N.J.: Prentice Hall, Inc., 1986. This is a collection of proverbs from all over the world, a great percentage of which are Chinese. Proverbs are listed by subject so that comparisons can be made between the proverbs of two different societies about the same subject.

Mosel, Arlene. *Tikki Tikki Tembo*. New York: Henry Holt and Company, 1968. This ancient folktale from China will impress on students the reverence with which the family was viewed in China. It is particularly engaging because of the full name of the firstborn son in the family: Tikki tikki tembo-no-sa-rembo-chari bari ruchi-pip peri pembo. It is currently out of print but available through libraries.

Nancarrow, Peter. *Early China and the Wall*. Minneapolis: Lerner, 1980. This short, compact history of early China traces the development of the Great Wall and the ruling style and social orders imposed by various rulers.

*Odijk, Pamela. *The Chinese*. THE ANCIENT WORLD series. Needham Heights, Mass.: Silver Burdett, 1989. Designed for students' research, this well-illustrated book provides information about the geography, culture, history, and people of ancient China.

The Rabbit in the Moon: Folktales from China and Japan. Stanford, Calif.: Stanford Program on International and Cross-Cultural Education (SPICE), 1979. This teaching unit is based on traditional folktales from China and Japan. Slides accompany tales that depict traditional Chinese and Japanese morals. Available from SPICE, Littlefield Center, Room 14, 300 Lasuen Street, Stanford University, Stanford, CA 94305-5013.

Ronan, Colin A. *Science: Its History and Development Among the World's Cultures*. New York: Facts on File, 1982. This book can be used to look at the development of science in Chinese culture and history. It is useful as a teachers' resource.

Sadler, Catherine. *Heaven's Reward: Fairy Tales from China*. New York: Atheneum, 1985. These six tales were collected from traditional Chinese versions drawn from Confucian and Taoist philosophy.

Saunders, Tao. *Dragons, Gods and Spirits from Chinese Mythology*. WORLD MYTHOLOGY series. New York: Schocken (Random House), 1983. This is a beautifully illustrated collection of ancient Chinese myths and legends.

Seven Hundred Chinese Proverbs. Translated by Henry Hart. Stanford, Calif.: Stanford

University Press, 1937. Organized by topics, this out-of-print resource is a gem. A useful inquiry lesson can be initiated by assigning students several proverbs about a single concept, such as filial piety. Asking them to match concepts with proverbs assesses the depth of their knowledge of important ideas from ancient Chinese thought.

Seybolt, Peter. *Through Chinese Eyes*. New York: Praeger Publishers, 1974. This collection of readings deals with change and continuity in ideology, family, and education.

**Temple, Robert. *The Genius of China: 3,000 Years of Science, Discovery, and Invention*. New York: Simon and Schuster, 1989. A highly informative source, this one chronicles centuries of discoveries and inventions in China. It is good for teachers' use in organizing students' research on inventions and discoveries.

Topping, Audrey. "The First Emperor's Army, China's Incredible Find." *National Geographic*, 153 (April, 1978), 440-59. The first emperor of China, the builder of the Great Wall and the destroyer of Confucian texts, Ch'in Shih Huang Ti, had an entire army of 6,000 terra cotta statues made to guard his tomb. This article tells of the archaeological discovery of this army.

Tzu, Lao. *Tao Te Ching*. Translated by

D. C. Lau. New York: Penguin, 1963. Lao Tzu, a contemporary of Confucius, was the founder of Taoism. The *Tao Te Ching* is a collection of sayings representing the traditional thought of Taoism.

Yap, Yong, and Arthur Cottrell. *The Early Civilization of China*. New York: Putnam, 1975. This teachers' resource is a highly readable cultural survey of early Chinese civilization.

Young, Ed. *Lon Po Po: A Red Riding Hood Story from China*. New York: Philomel, 1989. This Caldecott Award-winner tells one version of "Little Red Riding Hood" and offers students an opportunity to examine possible explanations for similar types of stories that show up in culturally distinct parts of the world.

India

Adam, Daisy. *Poems from India*. New York: Crowell, 1970. Adam's collection contains a variety of poems that are representative of the many cultures, languages, traditions, and time frames of India. This book is out of print.

*Chatterjee, Debjani. *The Elephant-Headed God and Other Hindu Tales*. Cambridge, England: Lutterworth Press, 1989. These classic stories of India show the strength and vitality of Hindu culture. Three worlds of gods, humans, and demons come alive to demonstrate beliefs of wisdom and folly.

*Dalal-Clayton, Diksha. *The Adventures of Young Krishna*. Cambridge, England: Lutterworth Press, 1991. Krishna, the blue god of India, has always been a favorite of children. Although a god, as a boy he was always in trouble; as he grew older, his goodness and loyalty helped him fight demons and monsters. The ongoing battle between good and evil is charmingly depicted here, and young people find the stories engaging and memorable.

DeRoin, Nancy. *Jataka Tales*. Boston: Houghton Mifflin, 1975. These stories, based on Buddha's teachings, are from India and are traced back over centuries. Many of our best-known fables have their roots in the Jataka Tales. This out-of-print book deserves republication; copies are obtainable through some libraries. The Jataka (birth) stories recount previous incarnations of Buddha, who often takes the forms of animals in the fablelike tales. The stories are known to have existed in the fifth century A.D.

Earth History. Denver: Earthbooks, Inc., 1991. This durable, colorful little book is a historical atlas of eras and places from earliest known history to the present. Colorful maps are complemented by small art prints and narratives that encapsulate historical and cultural

- developments. Useful at more than one grade level, the book is a handy reference for teachers and possibly for students.
- **Folktales from India.** Edited by A. K. Ramanujan. New York: Pantheon Books, 1991. The *PANTHEON FAIRY TALE AND FOLKLORE LIBRARY* series grows more impressive year by year. The editor's illuminating introduction is followed by an array of tales that exhibit humor, beauty, and wisdom, all simply told. This and other Pantheon volumes of folktales are indispensable resources for teachers of history and the humanities.
- Galbraith, Catherine. *India. Now and Through Time.* Boston: Houghton Mifflin, 1980. This book chronicles the land, history, culture, and people of India from the year 1500 B.C. to the present.
- *Gray, J. A. *East Indian Tales and Legends.* New York: Oxford University Press, 1989. This collection in paperback includes a wide range of ancient tales and fables, one of which is the *Ramayana*.
- Grun, Bernard. *The Timetables of History: A Horizontal Linkage of People and Events.* New York: Touchstone (Simon and Schuster), 1963. This book is an ideal source for all kinds of events, grouped according to history and politics; literature and the theater; religion, philosophy, and learning; visual arts; music; science; technology; and daily life.
- Humphreys, Christmas. *Buddhism: An Introduction and Guide* (Third edition). New York: Penguin, 1990. Himself a practicing Buddhist, Humphreys displays a practitioner's devotion to his subject. The fourth chapter, "The Spread of Buddhism," is perhaps the most helpful one for teachers wanting a brief overview of Buddhism's general principles and worldwide influence.
- India: A Teacher's Guide.* New York: The Asia Society, 1985. This teachers' resource is packed with primary source material for teaching about the history, geography, religions, and social structures of India. Many of the activities are adaptable to any grade level. Available from The Asia Society, 725 Park Avenue, New York, NY 10021.
- Jaffrey, Madhur. *Seasons of Splendour: Tales, Myths, and Legends from India.* New York: Atheneum, 1985. This selection of stories is accompanied by vivid illustrations. In these stories, myths and legends are recounted in the sequence in which they might have been told at religious festivals.
- **Jensen, Anne Ferguson.** *India: Its Culture and People.* White Plains, N.Y.: Longman, 1991. This book is a handy, easy-to-use reference work for teachers and possibly for students. Culture, history, and religion are given clear treatment in this overview that is recommended for those who have little background in this topic.
- Kanitar, Helen, and Hemant Kanitar. *Asoka and Indian Civilization.* San Diego: Greenhaven Press, 1980. This booklet, written for students' use, presents biographical information on Asoka against the backdrop of Indian culture. Many excellent primary sources are excerpted, including several from Asoka himself.
- Lunger, Norman; Katherine Randall; and William Johnson. *Early Civilizations in Asia, Africa, and the Americas.* New York: Scholastic, 1987. This paperback is excellent supplementary reading material for students. It is well illustrated with photographs, reproductions, and drawings; and contains plays, stories, biographies, and anecdotes.
- **Mayer, Marianna.** *The Golden Swan: An East Indian Tale of Love from the Mahabharata.* New York: Bantam Books (Bantam Skylark), 1990. One of Bantam's *TIMELESS TALES* series, this slender book recounts the famous story of Nala and Damayanti, praising womanhood and enduring love. Illustrations by Robert Sauber give the book added appeal.
- **The Panchatantra.** Translated from the Sanskrit by Arthur W. Ryder. Chicago: University of Chicago Press, 1953. Ryder's classic translation of ancient tales was reissued by the publisher in a Phoenix paperback version. The *Panchatantra* is a *nitīśāstra*, a work that fosters "the

wise conduct of life." Though the tales can be lengthy, they have a fablelike intent and contain humor, irony, and animal characters. Meaning "five books," the *Panchatantra* has been traced to Kashmir, circa 200 B.C. When the stories were translated into Persian, they were given the title *Fables of the Bidpai*. The *Hitopadesa*, or Book of good counsel, is considered yet another version of the *Panchatantra*.

- Putnam, John J. "The Ganges, River of Faith." *National Geographic*, 140 (October, 1971), 445-83. Putnam's perceptive words describe religious practices along India's Ganges River.
- Ram, Govinder. *Rama and Sita: A Folk Tale from India*. New York: Peter Bedrick Books, 1988. In its authentic form, the *Ramayana* is a lengthy poem first written in Sanskrit by the poet Valmiki in the fourth century B.C. It is regarded by some Indians as a work of scriptural authority. The *Framework* recommends it specifically for tenth grade, yet some retellings and abridgments are enjoyable at this grade level. Care should be taken in selecting a version, however, since some imagery is strikingly sensual in translation. Ram's version has been used by some sixth-grade teachers. The work touches on universal themes of good and evil, authority and usurpation, and fidelity and profligacy.
- **San Souci, Robert D. "Heroes in the Mahabharata." *Calliope: World History for Young People*, Vol. I, Number 3 (January-February, 1991). This article provides a clear introduction to this Sanskrit classic. More than a heroic saga, the work uses its heroes to show how people ought to live. The article is an excellent supplement to history, English, or "core" classes. For purchasing information, telephone (603) 924-7209.
- Schulberg, Lucille, and the editors of Time-Life Books. *Historic India. GREAT AGES OF MAN* series. Alexandria, Va.: Time-Life Books, 1968. Containing numerous photographs and reproductions of objects from antiquity, this cultural study of ancient Indian history is a good resource for teachers and students. See also *Ancient China* by Edward Schaefer and the editors of Time-Life Books.
- Sharma, Rashmi. *Siddhārtha Gautam, "Buddha."* Berkeley, Calif.: Vidya Books, 1990. This booklet may be used for teachers' background or students' reference. Companion pamphlets on Asoka and Hinduism are also helpful. Sharma also offers a capsule version of the *Ramayana* that gives teachers an overview of that lengthy work. This material may be purchased from the publisher at P.O. Box 7788, Berkeley, CA 94707-0788.
- **Siddhārtha Gautama and Buddhism," in *Early Civilizations in Asia, Africa, and the Americas*. New York: Scholastic, 1987. This lesson constitutes Chapter 4 in this supplementary text from Scholastic's World History Program. It is written in the form of a dialogue for four characters and helps students understand Buddha's plan for self-control, nirvana, and the spread of Buddhism. Chapter 5 of the same book, "The Mauryan Empire," is written in a similar manner and introduces Chandragupta and Asoka. It is recommended in the *Framework* for study at this grade level.
- Singh, Daljit, and Angela Smith. *The Sikh World*. Needham Heights, Mass.: Silver Burdett, 1983. This book describes the origins, beliefs, places of worship, holy book, ceremonies, festivals, and special signs of the Sikh faith.
- Thompson, Brian. *The Story of Prince Rama*. New York: Viking, 1985. This classic Asian epic of heroic Prince Rama's adventures is beautifully illustrated with reproductions of paintings from ancient manuscripts.
- ***The Upanishads*. Translated by Eknath Easwaran. Petaluma, Calif.: Nilgiri Press, 1987. The *Framework* recommends the in-depth study of Hinduism in the tenth grade, yet some study of it is essential for this sixth-grade unit. Hinduism receives notable treatment in the state-adopted textbook, *A Message of Ancient Days*. In addition to the textbook's discussion of the *Bhagavad Gita*, short excerpts from the Upanishads can also enhance students' understandings.

Easwaran's translation reads simply. *The Upanishads* were first written in Sanskrit between 800 and 400 B.C. *Upanishad* means a "sitting," an instruction at the foot of a sage. More than 100 upanishads exist, though perhaps one dozen are the best known.

TimeFrame 3000-1500 B.C.: The Age of God-Kings. Alexandria, Va.: Time-Life Books, 1987.

Lavishly illustrated with drawings, photographs of objects from antiquity, and maps, this book takes a global approach to history and includes material pertinent to this unit. See also

TimeFrame 1500-600 B.C.: Barbarian Tides for a chapter on the Aryan migration into India and the development of Chinese culture under the Shang and the Zhou dynasties. *TimeFrame 600-400 B.C.: A Soaring Spirit* includes two chapters, "Buddha's Message" and "The Way of Confucius," that are related to topics in this unit. *TimeFrame 400 B.C.-A.D. 200: Empires Ascendant* contains a chapter on the Silk Road and the legacy of Buddha.

*Yutang, Lin. *The Wisdom of China and India*. New York: Random House, various dates. This excellent compendium of poetry, religious writings, and other literature includes the well-known poem of Buddha, "The Light of Asia." Once featured in the popular *MODERN LIBRARY* series, the book is currently out of print. Interested teachers should seek it through public libraries.

Visual and Performing Arts Resources for the Unit

Ancient Chinese Melodies. #7352. New York: Lyrichord Records. This long-playing recording can be purchased from Lyrichord Records, 141 Perry Street, New York, NY 10014, telephone: (212) 929-8234. Other music available from the same source includes #7342, *Chinese Masterpieces for the Ch'in*; #7302, *Chinese Classical Music--Ancient and Modern*; #7122, *Exotic Music of Ancient China*; and #7376, *Indian Meditation Music*.

Ardley, Neil. *Music*. *EYEWITNESS BOOKS* series. New York: Alfred A. Knopf, 1989. A series of 29 two-page spreads in this book offer color photographs of many musical instruments from the world over. The information is clearly presented in small "servings," a fact many youngsters appreciate. It is useful in more than one unit and at more than one grade level.

The Art and Architecture of China, Part 1. Boulder, Colo.: Alarion Press, n.d. This engaging sound filmstrip details the history of China up to the Tang dynasty, using its art as the principal source of information. It depicts the Confucian concepts of balance and harmony and Lao Tzu's emphasis on the importance of nature in sculpture, ceramics, paintings, and drawings. It also details the stability in the design of the Great Goose Pagoda, a Buddhist monument that "reaches" to Nirvana. It is available from social studies supply houses.

ARTWORKS SYSTEMS, LEVEL G. Austin, Tex.: Holt, Rinehart and Winston, 1989. This is a state-adopted textbook series that includes color overhead transparencies of artworks, time lines, study prints, and a teachers' manual. The sixth-grade materials include a transparency of the bronze statue, Shiva, King of the Dancers (Nataraja), by Tamil Nadu of the Chola dynasty, tenth century.

The Asian Art Museum of San Francisco. The following materials are available from the museum. Order from the Asian Art Museum, Education Department, Golden Gate Park, San Francisco, CA 94118.

¥ *Books and Other Materials on Asian Art and Culture for Children and Young Adults: A Bibliography*, 1980 (\$2)

¥ Slide sets of 30 slides accompanied by a list of identifications (\$20)

- S-1. *The Buddha Image in Asian Art*
- S-2. *Man and Nature in Asian Art*
- S-3. *Animals in Chinese Art*

¥ Resource packets for teachers' workshops. Included in each packet are 20 slides, an informative text, charts, drawings, maps, and suggested classroom activities. (Packets are \$15 each.)

The Buddha Image. The Asian Art Museum of San Francisco. This is a collection of 30 slides of Buddha figures found in the Asian Art Museum's Avery Brundage collection. They are available through the museum's Education Outreach Services, telephone: (415) 668-6314. Students can identify the common characteristics and the symbols of Buddhism that are seen in the slides.

Chinese Art and Architecture. Boulder, Colo.: Alarion Press, n.d. (Two programs on one videocassette or two filmstrips and audiocassettes plus a teachers' manual and a poster are available.) China's art is traced from Neolithic designs of animal spirits to the present day. The philosophies of Confucianism, Daoism, and Buddhism are explained simply and illustrated in the art of the Han, Tang, and Song (Sung) dynasties. The student is taken along the Silk Road traveled by Marco Polo in 1275. Information on the Ming and Qin dynasties is also included.

Chinese Painting (a 30-minute videocassette with guides). Students gain new insight and understanding of Chinese culture through the study of Chinese landscape paintings. The philosophical approach employed and the unique manner in which these works are viewed in this video contribute to students' understanding. Also explored are calligraphy and its correlation with painting. Available from Communacad, Box 541, Wilton, CT 06897.

DISCOVER ART, GRADE 6. Worcester, Mass.: Davis Publications, Inc., 1987. This state-adopted textbook series for grades one through six features editions for pupils and teachers. The sixth-grade book includes a lesson on oriental painting.

The Four Vedas. #4126. Washington, D.C.: Smithsonian Folkways Recordings, n.d. This recording can be used with the study of Hinduism. Recording #4431, *Religious Music of India*, would also be helpful. Both are available on audiotape or long-playing records from Smithsonian Folkways Recordings, 416 Hungerford Drive, Rockville, MD 20850.

GLOBAL ART SLIDE SETS: CHINA. Boston: Sandak, n.d. Ten color slides of artifacts from the Shang dynasty (1300-1000 B.C.) to the fourteenth century A.D. are available in this series, including works in bronze, and lacquer, ceramic, and silk paintings. Order from Sandak, 70 Lincoln Street, Boston, MA 02111, telephone: (617) 423-3990.

Glubok, Shirley. *The Art of China.* New York: Macmillan, 1973. The history and cultural background of Chinese art from prehistoric times to the present are traced in this book. See also *The Art of India* by the same author.

Mittler, Gene A. *Art in Focus.* Mission Hills, Calif.: Glencoe Publishing Company (Macmillan), 1989. This textbook for the middle- and high-school grades includes a chapter on the art of China and Japan.

**Musical Instruments of the World.* New York: Facts on File, 1976. Students enjoy using and perusing this illustrated encyclopedia containing more than 4,000 original drawings. The format appeals to young readers, and the book presents a good deal of information in an easily discerned way. The book is useful throughout sixth and seventh grades. It is available through UNICEF bookstores and some general trade firms.

Music of the Orient, THE SPECTRUM OF MUSIC series, teacher's edition, grade eight. New York: Macmillan/McGraw-Hill, 1980. This old music textbook has two short sections that are pertinent to this unit and that introduce the music of China and India. Music examples for listening are currently available on two recordings sold separately from the textbook. For

purchasing information, contact the publisher, 2250 Ygnacio Valley Road, Suite N1, Walnut Creek, CA 94598, telephone: (510) 935-1511. The book's international standard book number (ISBN) (0-02-293220-8) as well as the number for the two recordings (0-02-291610-5) should be used when inquiring.

ORIENTAL ART. Boston: Sandak, n.d. This set of 15 slides includes masterpieces of painting and sculpture from Japan, China, and India. Order from Sandak, 70 Lincoln Street, Boston, MA 02111, telephone: (617) 423-3990.

Ragans, Rosalind. *Art Talk*. Mission Hills, Calif.: Glencoe Publishing Company (Macmillan), 1988. This state-adopted textbook includes Chinese art in a chapter on non-Western cultures and a lesson in calligraphy.

Sachs, Curt. *The History of Musical Instruments*. New York: W. W. Norton, 1940. Sachs's work continues to be a mainstay for this area of research. Chapters cover major time periods, and examples connect with a variety of cultures. Not for use by sixth graders, the book should be sought through public libraries by teachers of music and history.

Shorewood Fine Art Reproductions, Inc., 27 Glen Road, Sandy Hook, CT 06482. *One Hundred Children at Play* is a Chinese print from the Southern Sung dynasty that is pertinent to this unit and is available from this firm.

Sullivan, Michael. *The Arts of China*. Berkeley: University of California Press, 1984. Chinese art is studied in its political and social setting in this book.

Teaching About China: Cultural Expression. Stanford, Calif.: Bay Area China Education Project, 1983. This is an annotated bibliography for teachers and students with listings for art, music, literature, and theater.

Appendix IV-1

Confucian Thought Permeates China's History

With the decline of the Zhou dynasty in the eighth century B.C., strong central leadership in China waned. Rival baronies vied for power, and the chivalry of the past gave way to treachery and mass slaughter. The rural order broke down, as many peasants found farm life unbearable with the nobility at war. Many were forced to migrate to the cities, and this resulted in a fragmentation of the family. Confucius turned to China's earlier history to understand what had held its society together. He believed that a period of "grand harmony" had once existed, but since then China had reached a point at which individuals emerged who were guided by their own self-interests. People had lost not only a sense of identity with society as a whole but also a concern for its welfare. The empathy and benevolence that marked the past were missing. Confucius studied China's history for clues to this decline. Through this study he saw a need for people to accept once again the burdens of social and civic responsibility.

Confucius felt that only through traditions of education and proper behavior could China correct its problems. To achieve harmony in society, he taught that each individual must measure the feelings of others by his or her own. "What you do not want done to yourself, do not do to others." Further, one had to accept the dignity of human life, feeling both humanity toward others and respect for oneself. To achieve balance in their lives, individuals needed to concentrate on moderation, not too much pride, not too much humility, not too much pleasure, not too much pain. In this way self-indulgence would be avoided. The sense of duty that characterized the Five Relationships in one's social life existed in all aspects of life. According to Confucian doctrine, the key was the family. Those virtues that were proper for the family were the key to harmony in society. A ruler should be like a father to subjects, a model for them to follow. His people, on the other hand, owed him the respect a son owes a parent. Rulers should be above reproach, and their behavior should provide moral examples for their people to follow. Furthermore, governmental officials should have the highest levels of education so they might govern wisely.

Students need to develop a sense of appreciation for the widespread application and enduring nature of Confucian teachings. Although he died believing he had failed in his quest for a more dignified human order, for 2,500 years his teachings have influenced Chinese thought and behavior. Confucius's ideas, passed on by students such as Mencius (circa 372-289 B.C.), endowed the Han dynasty (206 B.C.-A.D. 220) with a moral imperative to correct the wrongs of the preceding Qin dynasty. Confucian classics became the core curriculum for all levels of education and the subject of thorough examinations for government officials. With Confucian ethical foundations, sagacity, filial piety, and a consciousness of duty, a new political order was created under the Han, one that was based on responsibility and trust. It became the duty of government not only to provide food and maintain discipline and protection but also to educate and mold the morality of the people. Society was organized into an interdependent cooperative of farmers, merchants, scholars, and artisans, all working to serve the public good. By the end of the Han dynasty, 30,000 students had attended the imperial university. As a result of the near deification of Confucius, teachers, the emperor, and parents were the most revered and respected authorities of the time. Later, during the Sung dynasty (A.D. 1060-1279), classical Confucian thought was revitalized and applied to the concerns of government. The democratization of education, full implementation of the examination system, and the promotion of a literary gentry of professional bureaucrats were its hallmarks.

The permeation of Confucian thinking into Chinese society is evident in many ways. Ancestral records have survived the Cultural Revolution of the 1960s, the respect of the people for a paternalistic government still exists, educational mobility continues to be determined by competitive examinations, and the system of justice emphasizes mediation instead of punishment, wherever appropriate. The emphasis on loyalty and cooperation in the family takes precedence over all other relationships. The role of a woman, particularly in rural areas, was one of inferiority and passive support to her husband and in-laws and one of caregiver to

her children. That these or similar practices still exist in East Asian countries testifies to the widespread acceptance and endurance of Confucian values.

Religions and philosophies often have complementary or common beliefs and principles. That individuals can espouse Confucianism along with Buddhism, Shintoism, or Taoism is testimony to the widespread acceptance of Confucian ethics throughout Asia. A study of Confucius as a teacher might allow students to compare his style of teaching and principal beliefs with those of Socrates, Plato, and Aristotle, as well as to compare the times in which he lived to those of the Hebrew judges.

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The Emperor and Good Government

Confucius believed that good government is very important. If government is bad, people find it hard to lead good lives. This story tells about his belief.

One day Confucius saw a woman weeping by a tomb. He said to her, "You weep as though you are very sad."

"So I am," replied the woman. "In this place, my husband's father was killed by a tiger. My husband also was killed by a tiger, and now my son has been killed, too."

"If this is so, why do you not leave this terrible place?" asked Confucius.

The woman replied, "Here there are tigers, but at least the government is not bad."

"My pupils," Confucius taught, "hear and remember. Bad government is worse than a fierce tiger!"

Confucius taught that the people should treat the emperor as they would a parent. They should do just as he wishes. They should show their respect for him. People who came before the emperor had to kneel and bow deeply. They had to touch their heads to the floor three times. This way of bowing showed great respect. It was called the *kowtow*.

The emperor was above the people, but Heaven was above the emperor. So the emperor owed respect to his superior, too. He was expected to obey the Will of Heaven. He could do so by ruling wisely and well. An emperor who obeyed the Will of Heaven would have happy people. Heaven would bless his rule.

Confucius told a ruler, "If you are good and want only what is good, then the people will be good." Then Confucius used this example to show what he meant: "The ruler is like the wind. The people are like the grass. The grass must bend in the direction the wind blows."

The emperor had to work hard to give good government, said Confucius. He did not believe that ordinary people should share in government. Still, he thought that the ruler should listen to complaints from the people. Then the ruler would know better how to make the people happy. Confucius told a little story about monkeys. It was his way of explaining how a ruler might try to please his subjects.

"There was once a keeper of monkeys," said Confucius. "The keeper decided that each monkey was to have three cups of nuts in the morning and four cups at night. The monkeys did not like this arrangement. The keeper said that they might have four cups in the morning and three at night. The monkeys were all pleased with this. The number of the nuts remained the same, but the keeper had arranged them to please the monkeys."

Confucius did not say how a government should be organized. He did not say what rules the government should follow. He thought the emperor should make those decisions. He believed that a good ruler would give the people good government. It made no difference how much power the ruler had. If the ruler was good, the government would be good.

Confucius devised *rules of conduct* for a nation. He built these rules on the relationships between people. Confucius said:

A good husband, brother, father could not fail to be a good citizen.

A good ruler would rule good subjects.

This philosophy is different from the idea of government in the United States. According to the American idea, people are not completely good. No matter how hard they try they sometimes do wrong things. If one person has too much power, he or she might use the power in a bad way. That is why there is a *separation of powers* in the United States.

In the United States, some powers are given to the national government. Other powers are given to the state governments. Within the national and the state governments, the powers and duties are divided among different groups of persons. The power held by one group balances the power held by another group. In this way, no one person or one group of persons is able to have too much power.



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